

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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L.S.A. GARDEN MEETING.

AUGUST 17TH.

See page 244.

NOTES BY THE WAY.

Colonel Baddeley has hit upon a happy illustration of the difficulty we encounter in understanding the nature of superphysical existence, and in the course of a letter he lately sent us from France he writes:—

There are people who are entirely colour-blind, who have never seen a colour and do not know what is meant by the word. Now if all the world were colour-blind, with the exception of a few persons, the fact of colour vision would be most strenuously denied. It would certainly be impossible for the few with colour vision to make the rest understand in the least what they *did* see. So also we cannot imagine seeing as extra colours the rays on either side of the spectrum, and yet in years to come it is possible the race may acquire a perception of these rays as colours. You, of course, see the analogy.

Quite; it applies not only to the impossibility of gaining a clear idea of the facts of the life beyond, but also to the difficulty which non-psychical people meet in understanding the experiences of persons with psychical faculties.

* * *

Proceeding with his ingenious parallel, Colonel Baddeley continues:—

Let us suppose a number of exactly similar articles could be tinted in *pairs* in colours of the same tone, and the pairs of the same colour marked by distinguishing letters (A, A; B, B, and so on) on the reverse side. Shuffled together with the coloured side uppermost, these articles would be indistinguishable by the ordinary observer, who would see them as all exactly alike, but they could, of course, be easily sorted out by the colour-seeing person to the utter bewilderment of his colour-blind neighbours. What explanations of fraud, hyperaesthesia of touch, &c., would be given by these, how they would theorise about it! But, of course, "the last thing they would give in to" would be—a special sense.

An excellent analogy. For many it will throw quite a new light on the problem.

* * *

We have been more than once asked what is the particular philosophy or explanation of life offered by Spiritualism. The reply is that, beyond a few fundamentals on which all its followers, in common with many thousands of other progressive minds, are agreed, this is a matter for the individual judgment. There are a multitude of questions on which we must agree to differ. But as regards the main question, the fact of a life after death, as the outcome of natural law and not of miracle, this throws tremendous light on the meaning of life. It proves that no blind

chance—no fortuitous working of matter and force—has brought us into existence as merely the creatures of a day, doomed, after a few feeble and feverish activities, to pass into oblivion. We may build a great deal on that fact alone. Then we take the best and most trustworthy of the communications which reach us from those who passed into the unseen world, and we have a further large revelation which helps us to construct some reasonable idea of the purpose and meaning of life. When we have thoroughly tested these things and found them to "work well," as Truth always must do, then we can build them into our philosophy, not as parts of any final system, nor, on the other hand, as matters that may in the end have to be utterly discarded, but rather as ideas that will *grow*, expanding into larger and more beautiful forms as we advance in understanding.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 4TH, 1888.)

The "Life and Letters of Lady Arabella Stuart" (Vol. II., p. 88) contains an old epistle of the year 1609, written by the lady to her uncle, the Earl of Shrewsbury. In the course of it she mentions that she has seen "a pair of virginals make good music without the help of any hand." So it would seem that D. D. Home and his accordion were anticipated by two centuries and a half!

Judge Edmonds thus corrected the following statement in a "Quarterly Review" article (it is no secret who the writer was):—

"It can be necessary to notice only one other mis-statement of the 'Review.' It says: 'It is equally undeniable that enormous fortunes have been speedily realised by professional mediums, who have practised on the weakness and credulity of their clients.' Every word of this is the sheerest fabrication in the world. No such instance has ever been known in this country, as everybody here knows. But suppose it was as he states, what of it? The success of the movement has very little depended upon or been indebted to 'professional mediums.' It is the private mediums who have been the great instruments in the work, and they outnumber the professional ones one hundred, or one thousand to one. And what, think you, is the explanation this very unreliable writer gives of the phenomena of Spiritualism? My mediumship is hypnotism, or mesmeric sleep, or self-induced somnambulism, and the residue is fraud and deception! It is at once a shame and a pity that a work claiming such a high position in the literary world should display such profound ignorance in its pages."—J. W. EDMONDS, Judge of the Supreme Court, New York, U.S.A. New York, December 10th, 1865.

—From "Jottings."

WHEN some men speak of nailing their flag to the mast, they would be more correct if they spoke of nailing their ship to the quay.—DR. JOHN KER.

PSYCHIC PHOTOGRAPHY.—A small private committee has been formed for the scientific investigation of psychic photography and would be pleased to receive prints, or particulars of any photographs of this description, with details of the conditions under which they were obtained. The committee already possesses a large collection of photographs obtained through all the well-known photographic mediums, but there is abundant evidence that there are many private mediums and photographers who have experimented at one time or another in this direction with some measure of success. It is especially desired that such persons should forward specimens of their work (which, if necessary, will be treated by the committee as confidential) to the Hon. Secretary, Mr. F. Barlow, Bryntirion, 105, Springfield-road, Moseley, Birmingham.

THE GATE OF REMEMBRANCE.

ADDRESS DELIVERED BY MR. F. BLIGH BOND AT THE MEETING HELD AT THE LONDON RESIDENCE OF LORD AND LADY GLENCONNER, ON THURSDAY, JULY 18TH, 1918.

Among the spiritual forces which move men must be reckoned the influence, strangely potent, of certain localities which, in spite of time and change, persist always in the sway they exercise over the mind and imagination of the race. This influence is so strong that often centuries of neglect and devastation fail to obliterate it. There is a glamour, a power, an unseen enchantment about such sites which the ancients felt and recognised as the "genius loci," and of which we moderns too are sensible. Most men are in some way conscious of this attraction, though few can define it. But it appeals most strongly and articulately to the spiritually sensitive, to those of poetic and contemplative nature. And their emotions, crystallised in song and saga, gradually reveal and embody a true expression of this spirit, which begins to reflect ever more clearly the ideals of the race, its traditions of greatness and of spiritual achievement, until finally the spot becomes holy ground, a focus and a metropolis of the religious thought and aspiration of the race, and a rallying ground for its efforts towards corporate expression and national self-fulfilment. Athens, Rome, Byzantium, Lhassa, Mecca, Jerusalem; what memories and ideals cluster around these names! Each the focus of a racial life, and its spiritual home; but yet far more than this, for each in its turn becomes the embodiment of a spiritual principle, and thus extends its influence beyond the confines of the race which has founded it, and to all humanity sounds the call of an immortal principle. So Athens stands ever for intellectual beauty, Rome and Byzantium for dominion temporal and spiritual; whilst Lhassa and Mecca, cities forbidden to the profane, and Jerusalem, name ever dear to the servants of the Most High, stand for the different primary concepts of the One True God.

They are entities, these cities. They have immortal souls built of the souls of men. What if their temples be destroyed, their fair streets desolated, and their material form and life trampled under foot by the heathen invader; still they rise again in greater spiritual glory, in an eternal and beautiful metamorphosis, a type of the undying principle in every human soul. For the soul of every child of the race is a microcosm of the race itself—imperfect, it may be, and separated, yet held in an unseen bond to the greater life, and inevitably and infallibly developing towards a more perfect union with the greater Unit, which is the Soul of the Race. So what matters it if the body be rent, the tabernacle of the flesh destroyed, if the indwelling soul be liberated to a greater freedom in the consciousness of this larger unity? With the spiritual individuality, the true personality, unimpaired, as a wrought stone it is received by the builders, and takes its place in the spiritual edifice of the race, the temple not made with hands.

We English men and women are members of a race, highly composite, and with an obvious racial destiny, and it has been permitted to us to view, in the light of history, the strange process of our national segregation. By successive immigrations, extending over centuries of time, this process of the infusion and incorporation of new racial elements, needed for the fulfilment of the greater purpose, has been steadily going on, and *pari passu* the national soul—that is the national complex of ideals—has been taking shape, and asserting its power over its individual units, welding them together, and giving them the strength and definiteness needed for the prosecution of the world-task allotted to Britain. The nature of this mission of ours becomes now increasingly apparent. Its fundamental note is Reconciliation, and in the symmetry of its concord are combined the notes of Roman peace and justice, Saxon practicality, and the vision and imagination of the Celt, to which we may add the adventurous spirit of the Norman, and the maritime and trading instinct of the Phœnician settlers (who in their day seem strongly to have impregnated the race); whilst on a higher plane, the religious concepts and ideals of these various races find utterance in a marked independence of religious thought, expressed in a hundred diverse forms of worship, united only in essence, and thus co-existent in the Spirit of the Race.

In order to give point to what I shall presently have to say on the subject of Glastonbury, it will be necessary for me here to devote a few moments to a survey of the religious origins and tendencies of the race, but I will try to be short. It is quite superfluous to devote attention to the crude polytheism of our barbarous ancestors such as have, in successive waves of early conquest, flooded the land with paganism. Our native religious life begins with the hierarchical system of the Druids, who, according to the best authorities, inculcated a pure monotheism, somewhat akin to the worship of Jehovah, and there are grounds for the belief that the coming of the Romans would have seen a most important centre of this monotheistic worship in the west and the south-west of England. This island was the presidency of the cult, which was strong also in Gaul, but the opening years of the Christian era would have seen the system already in its decadence, and the fragments of our knowledge of it are reminiscent chiefly of its

degeneracy and corruption. If, as has been stated, the Druidical teachers were missionaries from the Orient, then it is to the sea-board of the south-west that we should look for the geographical source of their influence, and we can hardly be wrong in assuming that Inyswitrin or, as we now call it, Glastonbury, was an old focus of their worship.

The district was of importance under the Romans, who also regarded it as a sacred spot, the name they gave it, Avalon, being only a variant of Apollonia, and implying a centre of solar worship.

To this island-valley in the marshes came the first missionaries of the Christian religion, with which are coupled here the names of Paul and Joseph of Marmore—otherwise of Arimathæa. Now there is a fact which, though obvious enough, seems to have escaped the notice of historians, and it is this—that a special mission of such great importance would not have been directed to a place of no standing or significance in the national life, but, for the justification of the effort, rather to an established centre of the culture and religion of the islanders, the leaders of whose thought must first be evangelised.

Hence we have even stronger ground for assuming Glastonbury to be of old a spiritual centre. But the material evidence is *nil*, and no authentic monuments remain of pre-Christian date. We have, from later writers, the story of the building of the first Christian church, and the very extraordinary fact that the incoming hordes of later conquerors, apparently well-informed of the universal sacredness of the place, did not, as in other places, ravage and destroy, but preserved this most ancient church as a symbol of something greater than mere tribal worship, and cherished it always, until in the twelfth century of our era, a fire destroyed it. But the ideal lived and was vigorous, and its re-embodiment was assured. Only a few years later there arose from the ashes of the older church a new structure, almost perfect in its loveliness, the walls of which still stand to charm the beholder and to remind him of the continuity of the old ideals. At the same time was laid the foundation of the stately monastic church which for three hundred and fifty years continued as the material embodiment of the religious life of the place. But with the dissolution of the monasteries its beauty vanished in the dust, and its stones, ground to powder and scattered far and wide, were turned to baser uses. Then ensued a long cycle of darkness and neglect, with the obscuration of the spiritual life and the gradual disappearance, stone by stone, of the scanty remnants of the great church until, at the beginning of the nineteenth century, the very memory of its real form was in part forgotten.

But the great idea of which the stones were the outward symbol has never died, and with the deepening of the spiritual life of the nation during the latter years of the last century, the slender thread of old memory, old romance and tradition, was strengthened, and the interest grew continuously. Lovers of antiquity delved among the old records and pieced together the fragments, students of history and romantic literature felt its inspiration, and were moved to glean from the lore of the past that which enabled them to reconstitute the story of the place, and the old spirit of affection and veneration for the mother-city of our national worship reawoke in the minds of her children.

A breath of life faintly stirred the dry bones, and under its subtle impulse a new interest was quickened. This found corporate expression in 1909, when the ruins passed into the possession of the nation, after being alienated for three hundred and seventy years.

The "Gate of Remembrance" tells the story of the discovery of the long-lost and obliterated Edgar Chapel, and details the method of its discovery. This method, as you know, involves the use of what is termed "automatic writing." But automatic writing, or, for the matter of that, automatism in any form, is not of the essence of my method, which is really the expression of intuitive knowledge by the linking together of the spiritual and material power of the mind, and the bringing out of the results of their union into the light of day; and this form of automatism was chosen as the simplest and most convenient mode of accomplishing that result. And in view of the success which has attended the experiment, there is a fair consensus of opinion among critics that a *prima facie* case had been made out for the utility of the method.

It may be regarded as an externalising of the dream-consciousness, an extension of the somnambulistic faculties which, as many recorded instances prove, entirely transcend the utmost possibilities of the waking mind. As in a dream the present jostles with the past, and we walk and talk with those of other times, oblivious of the gulf between, so in this subconscious writing there emerge, often with dramatic vividness, the personalities of former monks and others, who speak to us in the language of dream, language in which the present and the past of many periods are blended, and which betrays the limitations of our own conscious knowledge in its quaint "Wardour Street" make-up.

I have consistently maintained, and would again emphasise the view that the substance of the communications derived from this method of automatism is to be sought in our own subliminal minds. And so far as the material and purely intellectual part of them is concerned, I scarcely think this assertion can be successfully challenged. Let me

give you an instance of this. The method employed is a triple process. First, by the study of all available data of normal knowledge our minds are furnished with the raw material, so to speak, from which the subliminal power of the mind can derive its conclusions. Second, these subconscious conclusions are evoked by the agency of automatism, and emerge in the form of a narrative. Third, this narrative is compared again with all the normal data, and these are reconsidered in the light of the script-narrative, and by purely intellectual process of comparison we arrive at a set of logical conclusions which are afterwards tested by excavation. As a case in point, we have the following. We read up all available records of the Edgar Chapel, including the works of all the modern antiquaries from Professor Willis downwards. None of these authorities have been able, in spite of their superior competence, to arrive at any convincing result, and the theories they entertain are mutually incompatible. There are older records bearing on the matter which were not understood and to which no weight was attached. Then comes the script with the positive statement that the Edgar Chapel was ninety feet long; and reference back to these old records shows that there is a possible interpretation of one of them in accordance with this, whilst others suggest a corroboration. So we plunge for this interpretation and we get our proof of its correctness when we dig. Now of course I am told by one learned critic that there is nothing at all extraordinary about it—that in fact the whole thing was so obvious and simple that we might easily have arrived at this conclusion in the ordinary way. But if so, why did not all the other antiquaries arrive at the same conclusion? They had the same data as ourselves. On this point the critic is discreetly silent.

But now we have to consider a communication of a different order. On the 16th of June, 1908, some months before the actual excavation of the part of the chapel which lay to the east, and which furnished the proof of the assertion, we obtained a script which purported to be a communication from Richard Bere, the builder of the first part of the work, and in it the length of the chapel was stated as follows:—

"Wee laid down seventy-and-two, but they builded longer."

Now as to this, nothing was known or recorded, and no inference was possible save what might be derived from Leland's bare statement that Abbot Bere built the Chapel of King Edgar, and Abbot Whiting performed some part of it. Yet, by the month of October following, it was possible to view the whole length of a rectangular chapel, evidently a complete work in itself, since the return buttresses on the east face were clear, and the masonry of the southern part remains for a good height. And from the eastern end of this chapel to its junction with the Abbey church the measure is within a few inches of seventy-two feet.

There are other coincidences involved, but this is the really striking one, for the theory of chance coincidence breaks down under so violent a strain as the facts would impose upon it. We are driven, it would seem, to one or other of two alternatives in order to account for this harmony of fact and prediction. Either our conception of the powers of our subliminal intelligence must be enlarged to include the apprehension of facts not within living memory, or we must be in touch with some intelligent source of knowledge beyond the confines of our own subliminal selves. Possibly, as Sir William Barrett has pointed out, a transcendental faculty may have been exercised by the automatist, of the nature of clairvoyance, giving point to the words of a little verse which appeared in the script:—

"Then the grass shall be as glass
And ye shall see the mystery.
Deep down it lies from prying eyes
And safely sleeps, while vigil keeps
The Company."

Or else we have established contact with some memory or intelligence which is beyond our own. Both may be true, but the tenor of the script itself strongly supports this view of the greater memory or wider field of consciousness, and there is much in the script elsewhere given which the theory of clairvoyance does not account for, since it has no reference to objects beneath the soil.

(To be continued.)

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge with thanks the following further donations towards the fund of £10,000:—

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"THE NEW REVELATION": SOME POINTS OF DIFFERENCE.

By H. A. DALLAS.

When reading Sir Arthur Conan Doyle's interesting and useful book, "The New Revelation," certain points arrested my attention, and I venture to comment on them with the hope that in future editions they may possibly be considered.

On page 95 he says that the incident recorded in the "Life and Experiences of Edmund Dawson Rogers" (pp. 49 and 50) is, as far as Sir Arthur knows, the oldest instance of communication, the date being 1677. The incident to which he refers is that of the chaplain of Charles II., Thomas Manton, a particularly excellent and thoroughly verified case.

Cases of communication from those who lived centuries ago are, of course, difficult to verify, but there are many instances of spirits communicating who lived at much earlier dates than 1677. Here are a few cases:—

Stainton Moses received communications from a spirit who was called Philosophus, who said that he had been a professor at Padua in 1506. (See LIGHT for April 25th, 1896, page 199.) Grocyn, another communicating spirit, lived on earth from 1440 to 1520. Hippolytus, known to Stainton Moses as "Rector," told him of the confession of faith that he made in 230 A.D. Athenodorus said that he was the teacher of the young Tiberius (son of Augustus).

Saadi (a celebrated Persian poet) "spoke" to Mr. Theobald and his family; he lived on earth in the twelfth or thirteenth century ("Spirit Workers in the Home Circle," page 162).

Many more instances might be cited, but these will suffice.

The second point to which I should like to draw attention is on page 99. The statement concerning religions is rather ambiguous. It reads as if the author meant to suggest that one religion is not better than another. Of course he does not mean this, and his reference immediately below to the Tibetan, who uses a prayer wheel, shows that he fully recognises that there are various degrees of truth in various forms of religion; but the words that one religion has "no advantage" over another are liable to be misunderstood. What he probably means is that the man who lives up to the truth he knows does not start at a disadvantage in the next life, even though his knowledge in this state has been much less than that of another.

The third point is, to my mind, the most important. Reading this book with a view to lending it, and considering carefully its suitability for this purpose, I felt that one sentence on pages 72-3 would impair its usefulness, because it would offend the sense of reverence of many readers.

On this page Sir Arthur is speaking with admiration of the character of Christ, but in the midst of the paragraph he inserts the words, "Though he sometimes lost his temper." Probably he does not intend to imply childish lack of self-control in One for whom he expresses so much admiration and reverence; but the words suggest this, and upon those who have, by prolonged and reverent study, gained an ever-increasing sense of the marvellous nobility of "the Man Christ Jesus," such a phrase as this has a very jarring effect, and seems unjustifiable.

Perhaps Sir Arthur means nothing more than what is implied by St. Mark when he writes: "He looked round about on them with anger, being grieved for the hardness of their hearts"; or by Professor William James when he wrote: "Christ himself was fierce upon occasion" ("Varieties of Religious Experience," p. 376). The effect, however, of these sentences is very different. Those who admire the character of Jesus most are thankful for these recorded instances of righteous indignation, without which his idealism would appeal less universally and less forcibly. Anger is a necessary ingredient in character when it is well directed. But anyone who "loses his temper," in so far as he does so, is weak. An ideal man must have a grip upon his own emotions and be able to curb even right impulses.

In venturing to make these few comments, I am actuated only by the desire that nothing may hinder the usefulness of a book which, issuing as it does from the pen of a writer whose name carries so much weight, will be widely read, and may be expected to win many to interest themselves in the subject which is of such vital importance to mankind.

HE only can receive who already hath. There is no profounder maxim.—"ROBERT ELSMERE."

At the annual meeting of the Psycho-Therapeutic Society (26, Red Lion Square, W.C. 1) Mr. Robert McAllan was re-elected president, Mrs. B. Wynn, hon. sec., and Mrs. Rose Stanesby, hon. treas. Upwards of nine hundred treatments were given during the year, with marked success, many notable cures having been effected.

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FRANCIS GRIERSON: A MODERN PROPHET.

We have referred more than once in these columns to Francis Grierson, the essayist, whose works touch the mystical side of literature in a manner quite unique. For some years he was a force in French literary circles. Later he had a cometary career in London, his works in English attracting attention amongst the leaders of thought, and now we hear of him in America as an orator and the writer of books and articles having a vital bearing on present-day problems, and revealing him as a mystic and seer of the first rank.

One of his most important books, "The Invincible Alliance," published before the war, is remarkable for its forecasts, since strangely fulfilled. To take a single instance, in that book he wrote:—

The forthcoming American understanding will include the religious element working with the social and political—English and American preachers will exchange pulpits.

American journalism was quick to notice the fulfilment of the prediction on the arrival in Washington of the Archbishop of York, and the occupancy of the pulpit of the City Temple by Dr. Fort Newton.

In the same book, written and published, before the outbreak of the war, he said:—

Germany will possess the whole of North-Western Russia. Constantinople will be ruled by the Teutons and the awakening of England will be far more bewildering than that of France in 1870. For the first time authority will dominate the classes as well as the masses, and under the new régime a duke will have no more influence than a smart soldier of the ranks. . . . A few iron-willed men will assume control and their judgment will become law. Necessity and action will absorb parties as a sponge absorbs water.

The fate of America, he predicted, would be cast with that of Great Britain—they would rise or fall together.

We have only to look round to see what "intelligent anticipation" is represented by these statements.

Not long ago the "Washington Herald" gave the following particulars of his life, with which we were not altogether unacquainted:—

In the early days of his career, Grierson was regarded as a youthful prodigy and psychic marvel, and his receptions in Washington were attended by leading statesmen of the Capitol when Senator Ben Wade, of Ohio; Senator Henry Wilson, of Massachusetts; Senator N. P. Banks, and many others, framed and signed a public testimonial in honour of his phenomenal genius.

When he left Washington he went direct to Paris, where he made his *début* under the patronage of all that was distinguished in the social and artistic world of the French capital. Through his association with the *littérati* he soon mastered French, and one of his most brilliant and recent books, "La Vie et les Hommes," was written in that language. For many years Mr. Grierson contributed articles to the leading reviews of Paris on political, social and literary questions. In an article published while Bismarck was still alive, he predicted the disruption of the Germanic Empire through materialism, using these words: "The time will come when the empire will be cut up into sections and be ruled by foreigners."

Proceeding, the writer of the article in the "Washington Herald" tells us that Francis Grierson is a descendant of Sir Robert Grierson, the famous Laird of Lag, who in 1650 defended the Stuart cause with such valour. The present Sir Robert Grierson, the tenth baronet, is an officer in the British Army, and is now at the front. Other relatives of Mr. Grierson were Field-Marshal Lord Wolseley and General Sir James Moncrieff Grierson, who died at the front at the outbreak of hostilities.

We record these particulars by way of prelude to a notice of Mr. Grierson's book, "Illusions and Realities of the War," which we understand is on its way to us from America. We gather that it is a masterly *exposé* of the methods of German psychologists and is of vital interest to the allied forces in their combat with Prussian barbarism. There is also a remarkable chapter on Russia, for the writer of the book knows that distracted country as but few can do, having lived in Petrograd and studied the conditions with that insight which belongs only to the seer. It was said of him that he knew more of the Court life of Europe before the war than any other writer, the romance of his own experiences surpassing any romance in fiction. Mr. Grierson came very intimately into touch with *Light* many years ago, so that his career and achievements have a close interest for us. He is far from being the only contributor to our pages who has become a figure conspicuous in the world's eye, but he is the only one whose life story makes him in many ways an unique character.

LONDON SPIRITUALIST ALLIANCE, LTD.

SUMMER MEETINGS.

On Tuesday week, the 13th inst., clairvoyant descriptions will be given in the hall attached to the rooms of the Alliance, at 3 p.m., followed at 4.30 by answers to questions through the mediumship of Mrs. M. H. Wallis. The meeting for clairvoyance will be confined to members; the other will be open to both Members and Associates, who can also introduce their friends on payment of 1s.

On the afternoon of Saturday week, the 17th inst., by the kind invitation of Mr. and Mrs. Henry Withall, an *alfresco* meeting will be held in the garden of their residence, "Oakwood," Hendon Avenue, Church End, Finchley, N. Members of the Alliance who desire to be present are asked to send in their names to the secretary as early as possible. Reception at 3.30. Tea (at 4) will be provided, but guests are expected to bring their own more solid refreshments, including, of course, sugar. Trams from Golder's Green Station to the Queen's Head, thence five minutes' walk, *via* Gravel Hill.

PROPHECIES OF THE WAR.

Mrs. C. Jessie Vesel writes:—

"I was surprised to see the taunt that there had been no prophecy of the great war pass almost uncontradicted. I myself had a firm conviction derived from Spiritualistic sources, probably through the medium of *LIGHT*, that a great European war was coming. It is true I expected it in 1913, and accordingly I remained in England, contrary to my custom, during the winter of 1912-13. I recall two prophecies of foreign origin, but they only corroborated the belief I already had from English sources. One dates back some thirty years, when Herr von Langsdorf predicted a general European war on an unprecedented scale, but I think he expected it too soon. The other is a very remarkable communication from the spirit of Tolstoy, shortly after his death, published by the venerable lady who was president of the Geneva Society, and I believe received by their circle. It was that a great war was coming which would be a great cleansing, and in which thrones and altars would fall."

Of course war, like death, might be safely prophesied, so long as the prophet did not tie himself down to a time limit, and that is the essence of the question in these cases. The failures of the peace prophets, for example, are entirely of this character, because peace is bound to come—eventually. The great war was foreseen by thousands of alert minds by logical as well as psychical methods, but the time factor was beyond them.

THURSDAY, August 8th, will witness the third annual celebration of Mother's Day, an institution which owed its conception to the happy thought of Mr. J. H. Whitehead. It is hardly necessary to remind readers that Mother's Day is *not* a flag day. It means nothing more than the doing of a kindly act in honour of one's mother—an act which may well take the form of bringing some happiness into the lives of other people's mothers less fortunately situated than oneself. Fête days are being arranged all over the country. Thousands of our men in France will write to their mothers on that day, through the good offices of the Chaplains who have taken up the idea heartily. Further information can be had from the hon. secretary, Mr. J. P. H. Belsher, Rydal Lodge, 61, The Avenue, Kew Gardens, London.

LANTERN BEARERS.

All were assembled in the ante-chamber, a room with two doors. The door on the right was not quite closed, there was just a crevice through which came entrancing music, perfume, and a light that had the scintillations of many beautiful colours. Those assembled had their backs to this door, but those who stood nearest to it had the light playing on them through the crevice, and heard the music and smelled the sweetness more than those farthest from the door. Every one held an object in his hand; the objects were of different shapes and qualities, though like in name. Each possessor was quite satisfied with his possession, knowing it was the thing suited to his capability or desire. Three of them drew together, and made comparisons.

"We start fair," said one, "let us see who will be the first to return, and who will shed the most light in darkest places, and when we all meet again let us make notes as to which is the best lantern to light the world. My lantern is round and rosy—behold its power! Yet see, I can drop this black blind or shutter round—just as you can with yours—and no one would even know there was a light within."

"I," said another, holding up a diamond-shaped lantern with so piercing a glare as to blot out the rosy rays of the other altogether, "I will light every dark place—I will show what is real—I will light the whole world with my lantern—nor will I veil my light by night or day!"

"Mine is such a different lantern, I doubt if it will be deemed a lantern at all—look!"

And he who spoke held up a shimmering star that showed, at its points, rays of light exactly like the rays that came through the crevice of the right-hand door. It exhaled a sweet smell, but though conscious of the perfume, none knew that it came from the star; sometimes, too, it showed bright, then seemed to have no light at all; sometimes the light spread far around, and again it died away. The other lantern-bearers were puzzled at this. They had lanterns they could manage, and were sorry for this one whose lantern was of such uncertain light, and who therefore would not understand just when to show it and when to drop the veil over it. Yet after examination, they found, to their surprise, that by standing in a certain position the rays fell upon them and lit all around them, so they spoke words of encouragement to the star-bearer, and then all prepared to leave the ante-chamber by the left door—the door that led into the unknown—where there were dark places, pitfalls, wild beasts and other perils, so that their lanterns would be needed during all their journey.

They passed through.

Three babes laughed up at their mothers' faces. Three babes smiled superior smiles as their mothers talked to them in baby language, for the babes remembered they had not long passed through the dark door, and they remembered each other and their lanterns, and wondered whether they would meet and remember later. And the babes even then showed their lanterns, for he who was the bearer of the round rosy lantern brought such love that love was everywhere that he was, and continued so throughout his days, and he who had the diamond lantern, his became the intellect that pierced the darkest gloom, and gave to science much richness, though his hard, clear light, whenever it flashed across the rosy rays, nearly always deadened them. The star-bearer, while acknowledging the power of the diamond light, kept her own scintillations from its glare, and instead mingled their brightness with that of the rose-red rays, so that the resultant light was of such beauty as to set people wondering from whence such lanterns were derived. Those who had lost their lanterns—and some had forgotten all about them though all had lanterns when they passed through the dark door—remembered and made inquiries and found them. These folk came close to the commingled radiance, so that they were, as it were, bathed in light, and, lo! when they looked at their neglected lanterns, they saw that they had a flame once more burning within them, re-lit by the power of those wondrous rays. And strange to say, the lantern-bearers who mingled their brightness knew nothing of this, so intent were they just to light where darkness was.

There was an assemblage in the ante-chamber once more. The lantern-bearers were returning through the dark door one by one, only this time the door on the right was being slowly opened wide, and all were aware of the sounds and the brightness and the sweetness, for all were facing this door.

Now, it happened that the three who started together, came back together, and as they had agreed, compared notes as to the light they had shed.

He of the rose-red lantern smiled deprecatingly. "What have I done? I do not know—very little! I just carried my lantern about. I didn't see any dark places worth mentioning. You see my lantern made such a rosy light, there couldn't be any dark places!"

He with the diamond-shaped lantern said: "I saw all kinds of evil and wrong—caused through ignorance. I shed my glaring light on these, until they were seen and known throughout, and then I sent scavengers to clean up the mess, and gardeners to follow, and behold I have caused a garden to grow where there was a jungle of horrors."

"I," said the star-bearer, "I seem to have done nothing

at all. I did not know just how or when to make my light to shine, so all I did was to hold my star up high, and if it shone or not I scarcely knew, and then people looked up, and told me they saw what I could not see—ladders that led to heights unknown. I saw no ladders myself, yet I saw those who had fallen rise and climb."

Just then opened wide the door before them, and One stood waiting, smiling, and with wide-opened arms.

"Come, my children, enter the portals. Come, Love; come, Intellect; come, Spirituality—enter in!"

E. K. G.

SPIRITUALISTS' NATIONAL UNION, LTD.

From the interim report for 1918, a copy of which has just reached us, we gather that the Union's Literature Department has been exceedingly active, the income therefrom being more than double the highest amount previously received in any corresponding period; but the report adds that the difficulties are great and growing, so that while the demand for literature is large the supply becomes increasingly meagre. The Trust Property Committee is doing quiet work in spite of the difficulties, and more trusts have been taken over by the Union, the sum of money held in trust for building purposes now amounting to £732. Propaganda has been actively pursued during the six months, and the Committee are ready to consider further calls. The Parliamentary Committee has done excellent work, the amount subscribed to its funds being £858. The number of members is given as 553. Balances: General Account deficit, £68 17s. 3d.; F.O.B. credit, £213 2s. 6d.; Literature credit, £272; Trust Moneys credit, £732 8s. 9d.; Parliamentary Fund credit, £858 4s. 5d. The secretary of the Union, Mr. Hanson G. Hey, also acknowledges donations towards the liquidation of the deficit amounting to £113 6s. 2d. We regret that we have not the space to devote to the publication of the list of subscribers, which would occupy several columns.

WINGS.

What matters it though life uncertain be
To all? what though its goal
Be never reached? What though it fall and flee,
Have we not each a soul?

A soul that quickly must arise and soar
To regions far more pure—
Arise, and dwell where pain can be no more,
And every joy is sure?

Be like the bird that on a bough too frail
To bear him, gaily swings;
He carols though the slender branches fail—
He knows that he has wings.

—VICTOR HUGO.

(From "Chants du Crepuscule.")

PHOTOGRAPHING THE HUMAN AURA.—S. de B. asks if any reader of LIGHT can give him the title and name of the publisher of a book lately issued on this subject. It appears to be a book which has not come under our notice.

"DR. SIMPLICITY."—A correspondent who is evidently much impressed with the recent article on "Dr. Simplicity," sends us some quotations from Dr. Jowett, whose ideal hero is thus described: "What has the morning star to say to us? It tells us that the midnight is past, that the empire of darkness has been broken, and that stern blackness has lost his throne. I thought of a scholar, one of the greatest of European scholars, a man whose knowledge is only surpassed by his wisdom, and whose wisdom is only surpassed by his grace—a man who seems to be as full of the light of Christ as a diamond at noon is filled with the light of day—a morning star in laughter, a morning star in sorrow, a morning star at your fireside, a morning star at your open grave! And the Church of Christ was purchased by her Lord to be made up of just such souls."

THE QUESTION OF A BADGE.—K. K. writes suggesting that now that Spiritualism is spreading so rapidly it would be useful to have a badge which would enable the followers of the subject to recognise each other, and she encloses a couple of sketches of small medallions or pendants—the one a star and the other a heart, both enclosed within a circle. The symbolical meanings are, of course, clear. The idea, however, is by no means new. It was mooted in the Spiritualistic Press a quarter of a century ago, and many badges were made and worn, but somehow the fashion seemed to decline, and although the proposal has several times been revived in recent years nothing has come of it. It is so difficult to hit upon a device of a kind that will meet with general acceptance. Badges just now are as the sands on the shore, but it might be worth while considering whether readers of LIGHT could not adopt some device for making known to each other their sympathy with the subject as readers of this journal, when the small circle thus formed might gradually expand. For the present we are content merely to broach the idea.

THE PLACE OF PSYCHIC RESEARCH IN SOCIAL RECONSTRUCTION.

DR. ELLIS T. POWELL'S ADDRESS AT SHEFFIELD.

(Continued from page 235.)

THE MAINSPRINGS OF DEMOCRACY.

Now if you are right in your conviction of the deathlessness of personal consciousness—the immortality of the spirit—and if Professor James is also right in his view that each individual soul is precious in the eyes of its Creator, that each constitutes a form of self-expression by Him, and that each has an appetite for its own continuance, with a yearning, be it obscure or be it palpable, for its own development, *why, then, psychic research and Spiritualism leap at once to the premier place among the social sciences.* They are the mainsprings, the foundations of democracy, the justification of social reconstruction. For in all that they claim to demonstrate they put forward the most peremptory and unanswerable of all arguments for social reconstruction—to wit, the necessity of creating the most favourable environment in which the individual spirit may fulfil the demands of its nature and evolve towards a higher life. They have a message for the humblest souls. They are the most democratic of all sciences. They can render a reason where all the other sciences are dumb. For as soon as the survival of personal consciousness after death is postulated you see how it tacitly underlies all the great problems of reconstruction. Shorter hours and more leisure? What for? To loaf idly at the street corner? No, to utilise the means of better self-expression for the spirit, to give men time to think, time to look in upon their own souls, time to bestow upon the welfare of the souls of others! Higher education? What for? Merely to breed a race of pedants and bookworms? No, but in the first place to get rid of a state of affairs in which the triumphs and enjoyments of the intellect are the exclusive property of an aristocratic and academic coterie, so that all may have the opportunity of walking the breezy heights of intellectual attainment, where the spirit is mellowed and invigorated by contact with the eternal truths. In the second, an increase in the capacity of the individual to receive the Divine ray. Real wages paid in life instead of nominal wages in money. What for? So that we may all be lovers of luxury and live in its debilitating atmosphere? No, but so that the spirit, looking out through earthly eyes upon the restful and the beautiful, instead of upon the tiresome and the tawdry, may the more easily trim her wings for ultimate flight to a higher plane of existence.

THE STATE FOR MAN, NOT MAN FOR THE STATE.

This is intelligible progress, which you may commend, on the highest scientific grounds, to the most critical democracy the world is ever likely to see. The older forms of government, the oligarchies, aristocracies, and monarchies in the proper sense of that word, made no appeal to the intelligent co-operation of the governed. The business of the subject was to obey, not to understand—

"Theirs not to reason why,
Theirs but to do and die"—

as millions have died in the shambles created by the aristocracies and monarchies of the past, as sacrifices to the obsolete doctrine that man exists to subserve the State. Now we say that the State exists to foster the body, soul and spirit of the individual man and woman. Personal immortality, in the sense of an eternal conscious upward evolution, cannot tolerate mere mammon and drudgery. The psychic science which has explored the secrets of another world cannot approve the existence of dark corners in this one. We believe that although there is a time limit to the existence of matter and energy, there is none to the existence of personal consciousness; and therefore our belief requires that all the resources of matter and energy that can be brought within the control of man should be subordinated to his service, and that it must be done in the manner which will most effectively render them instruments in the training and upliftment of his spirit. And that is the basis of the whole cry for social reconstruction, whether the propagandists are really aware of it or not.

WHAT CHRISTIANITY MEANT.

So then, thanks to this conviction of personal, individual immortality, this priceless right of developing our personal consciousness into harmony with a power which we conceive as a personal God, we justify from the psychic point of view our possession of the extremely modest measure of political liberty which we enjoy. Modest it is, indeed—how modest we hardly realise. We consider ourselves vastly advanced upon the conditions, say, of Roman civilisation, founded upon slavery, and permeated through and through by the ideal that the State exists just for the glory and aggrandisement of the Emperor and the aristocratic class by which he is surrounded. Into those conditions, as you know, Christianity was thrust, like a stick into an ants' nest. It came with ideals of equality, to replace a savage tyranny built upon slavery. It preached an assured personal immortality in place of philosophic scepticism. It taught the fatherhood of a pure and lovable

Godhead in contrast with the licentious deities of the ancient world. It shifted the centre of gravity from the Roman Emperor to God. It turned men's allegiance from an irresponsible and immoral debauchee to a tender and responsive friend. As soon as it had fought its way to a position of influence, its usefulness as a political engine was discerned by the monarchs and politicians. Constantine adopted Christianity; and since his day it has been distorted into an instrument by means of which to delude men into acquiescence with all the abuses and tyrannies of the world. They have been adjured to tolerate the exploitation, the tyranny, the licentiousness, the extortion, the cruelty, the bloodshed, of their rulers as parts of a duty of submission incumbent upon them as Christians. They were to look to the other world for redress of the wrongs of this one.

No doubt the monarchs and politicians were not wholly, though very largely to blame for this. When the foundations of the ancient world were loosened, and the whole system crashed down in ruins, some rallying point was necessary, some ideal which would command the allegiance, or at least arouse the terrors, of ignorant and uncivilised millions. The perplexed rulers, struggling with a cataclysm of coarse, uncontrollable elements, found a social nucleus and anodyne in the hopes of heaven and the fears of hell which they worked for all they were worth during the thousand years of transition extending roughly from the years 500 to 1500 of our era. There was also, the spirit intelligences tell us, a psychic reason. In the childhood of the human race, man depended upon higher beings as a child upon the guidance of its parents. Their behests were conveyed through the pineal gland, still the means of telepathic sensations. During the last two thousand years, at all events, this guidance has been to some extent withdrawn, so that man might acquire independence—in the same way as you say to your boy or girl, "Well, you are now at an age when you must begin to think for yourself." But now again man is being brought into contact with such a multitude of new problems, as the old age changes into the new, that the higher guidance is being renewed, and is coming upon us in a flood of spirit communion.

A MISCHIEVOUS PERPETUATION.

Unfortunately, that which may at first have been a temporary political device—I mean the utilisation of the ideals of Christianity as the nucleus of social order—became transformed into a permanent theory of social structure. In the Europe of the early Middle Ages the whole art of government was shaped for the aggrandisement of aristocracy and the subjection of the vast bulk of the population. Slavery revived again, and men were transferred as chattels from one possessor to another. And in spite of one political upheaval after another, the doctrine survives, and is obeyed to-day. We speak with bated breath of certain people as being by right the "governing classes," and we ought to be ashamed of ourselves for doing so. We are still half inclined to the views of the French aristocrat of the pre-revolution period, who said, "God thinks twice before He damns a man of that quality." The nation, until lately, allowed itself to be split into two great political parties, to one or other of which everybody was supposed to belong; and these divided between themselves (by secret arrangements made out of sight of the people) all the profit and pleasure of government. The business of the ordinary man was (and largely is) simply to vote, at long intervals, for one or other of these parties. When he had done that, he was supposed to get on with his daily toil, and to leave to his political masters everything that pertained to his happiness and progress. Well, that was the old scheme of the Roman despotism. It sacrificed the individual to the State. Every man must subserve the Government, instead of the Government subserving the hopes, capacities, and aspirations of every man. That system left no adequate room for the evolution of the individual soul, as part of its preparation for immortality. Progressive psychic science abhors such a condition of affairs. We affirm that what is socially wrong can never be spiritually right: that what is spiritually wrong can never be socially right.

FATAL TO "CLASS" GOVERNMENT.

I venture to say that the message of the assured survival of personal consciousness beyond the grave is absolutely fatal to all the ideals of arbitrary and hereditary class government, by a small central and irresponsible clique known as the Cabinet, with which we are supposed to be content. When once we know that each of us is a spark of Deity, that each separate spirit entity is a unique answer to the yearning call of an eternal Fatherhood, I decline to believe that we shall go on tolerating a system under which a mere handful of people enjoy the privilege, the prestige and the profit of governing, while the rest toil to pay the taxes which support their policy of self-aggrandisement. Speaking in a great industrial centre, I am not afraid to say that to my mind the idea of training myriads of men and women to be good workmen and workwomen, MERELY TO BE COGS IN A COLOSSAL INDUSTRIAL MACHINE, merely to sustain the burden of class government on their labouring shoulders, is a perfect nightmare to a man who has faith in humanity. But that they should be good workmen in order to add to the aggregate of social possessions, themselves the means of a wider, deeper, nobler self-expression,

as a means of preparation for another stage in an unending life—yes, that is a comprehensible scheme. It is consciously revolutionary, in the sense that wise men nowadays spell revolution without the "R." It repudiates the idea of the successful life in its old sense—the life which Professor Thomson calls "sessile, unconsciously degenerative, and as far as possible parasitic." It fulfils the duty of this world-view, which is just as great an obligation, from our point of view, as other worldism. Man is not *going* to be a spirit: he is a spirit here and now. He has a spirit's needs, and he demands a spirit's opportunities. The words of John Ball, preaching to an English peasant audience in the far away fourteenth century, come echoing into my mind: "Forsooth ye have heard it said that ye shall do well in this world that in the world to come you may live happily forever; do ye well, then, and have your reward both in earth and in heaven; for I say to you that earth and heaven are not two, but one." Shape social regeneration in the light of that solid fact, and what are you doing? Exploiting the material for the advantage of the spiritual, a policy justifiable and laudable in the highest degree. Psychic research is more than a means of spiritual consolation amid all the sorrows of this transient world. It offers a conception of cosmic progress adjustable (as Professor Hyslop says) to the wants of a reconstructed society and to the best instincts of the lowliest individual in it. It gives you the unfailing foundation whereby to test that which challenges social acceptance. Does it make for spiritual development? Life in slums? Life sweated into hopelessness? Life taxed into penury? Life bludgeoned into dumb submission? Do they make for spiritual evolution? No! Then they are abhorrent to psychic science, and every ounce of its increasing power must be thrown into the scale against them.

It is this passionate belief in the lofty immortal destiny of man which has enabled Spiritualists to achieve so much. If you want a man to do something, find a man who believes something, and no belief is so stimulating to intellectual and spiritual daring as a conviction of personal immortality. Organic determination has for countless ages expressed itself in every detail of bodily structure. The conviction of individual immortality is now destined to express itself upon every thrill of hope and high resolve that permeates the soul. Organic determination has largely finished its work; and the future is with spiritual determination, operating in the environment which social reconstruction is destined to provide. Spiritualism declares that the salvation of the soul depends largely upon the salvation of the body.

ALTERING THE SOCIAL FOCUS.

In a word, any general acceptance of the truths for which we stand must alter the entire social focus. It acts as magically as the adjustment of a microscope or telescope—a touch, and all that which was blurred becomes clear and sharply outlined to the vision. If you convince all thinking men that this life is but the preparatory school for another and an infinitely ampler existence, you fundamentally change their outlook. If you persuade each individual that he is an attempted self-expression of the Deity, with unlimited opportunities of development in this and in a hundred other planes of existence, you have torn away the bandages that blindfolded him, you have given a new meaning and zest to his life.

We see the process constantly going on in application to our sons and daughters. The laughing and almost irresponsible girl looks upon life as a thing to be enjoyed, luxuriated in—a source, as she hopes, of endless fun. Then suddenly love comes into her life, new instincts are awakened, and she begins to dream of wifehood and motherhood. The focus begins to change. If she is mated to the right man she will not have been married long before the focus is entirely altered, and she becomes absorbed in watching and guiding the new citizens whom she has given to the State. So with your boy. He looked out upon a blind alley of life, perhaps. Then he discovers that he has intellectual abilities which qualify him for something better. He works, passes a Matriculation examination at one of the universities, feels his feet, and instantly the whole focus of his life is changed. He discerns the promise of his university degree, of a progressive career. There wakes in him that last infirmity of noble minds—ambition, and he deliberately sets out to gain the prize of some high calling. Even so will it be with all of us, as the assurance of a wider and more satisfactory life to come grips the intellect and then the imagination of mankind.

No longer a dogma faintly apprehended or wholly disbelieved, no longer a mere visionary hope, no longer available as a booby in the hands of short-sighted theologians, the life to come will be the great career assured for all of us. Regarded from this angle, the cosmos has ceased to be an arbitrary jumble of irresistible forces. It is not the lawless and capricious work of a cynical and callous Deity. Spiritualism discerns its tendency, gives it a meaning, and sees growing opportunities of intelligent co-operation with the great Power which guides and energises all. How well the ancient psychic put that prospect of a working career on another plane! "Blessed are the dead which die in the Lord. Even so, saith the spirit, for they rest from their irksome toils, but their congenial activities follow them."

(To be Continued.)

THE HUMAN RAYS.*

As this is stated to be the first number of the "Illumination Series" we take it that other volumes will follow. Number one, at all events, is a good beginning, although the subject is far too large to be adequately dealt with in ninety-six pages. Still, Mrs. Wilson gives us interesting chapters on the colours of the human aura and their meaning, on the mode by which they are seen, and on healing by the vital rays. The chapter on colours is elucidated by three coloured plates, including Dr. Baraduc's picture of the repulsive hues of Avarice and Selfishness. The prefixed motto opposite the title is one of the most apt that could have been chosen for such a series:—

"Have you a torch to carry,
A hammer for the anvil? Then come!"

THE world must now choose between the moral and physical forces that rule human destinies and decide which it will follow.—THE COUNTESS OF WARWICK (in "The Hibbert Journal").

WHAT IS INSTINCT?—If, as affirmed by a writer in LIGHT, the sixth sense is the spirit sense, may not instinct be the return of man to a primitive state? The lower animals possess it naturally. Formerly the rightness of a thing satisfied the mind; now we demand a mechanical cause. Perhaps instinct in the lower animals guides them truly to the end, while in man it only points the way—and then not always unerringly. Is it possible to trace instinct into the inorganic? George Meredith says truly, "Tis instinct strikes! Surely there is something divine in instinct."—E. P. PRENTICE.

MR. W. A. JONES, of Abertillery, sends us some remarks on the subject of the Master of the Temple and his dictum on psychic evidences. "Why should an authority on geological science, for example," he asks, "be regarded as competent to pronounce a verdict on the merits of Spiritualism or mysticism?" This, of course, is a point that has been several times made in LIGHT. The only competent authority on psychological science is a psychic scientist, and the judgment of theologians, medical men or others who have not studied the question is not of the slightest importance. Mr. Jones does not agree with Tennyson's dictum, "We have but faith, we cannot know." He claims that faith on the part of a man is consistent with the possession of deep interior knowledge. "Knowledge is always implied in faith, but not always explicit, and that knowledge is chiefly spiritual."

THE MINISTRY OF HEALING.—The author of "One Thing I Know" has received several requests for healing treatment at the hands of Dr. Beale and his helpers. She would be glad to hear from any readers of LIGHT, possessing psychic gifts, who might be free to join Dr. Beale's band and to allow him or other spirit healers to work through their hands, as at present Miss Rose and Miss Forest have as much work as they can undertake, and fresh cases have to be refused. She would also be greatly interested to receive confirmation of Dr. Beale's work in the spirit world through some other medium. If any reader of LIGHT, able to get into touch with an enlightened spirit, would ask the same to visit Dr. Beale's Home and to give an account of the various branches of work being carried on there, together with a description of the Home and names of some of the spirit helpers, and would communicate the same to E.M.S. through the Editor of LIGHT, she would be most grateful. Should a connecting link be necessary, her book would surely establish this, but Dr. Beale's name must be well known in the regions where he works.

TRANSITION OF MRS. JAMES COATES.—We learn with regret from Mr. Wm. Jeffrey, of Glasgow, of the transition on the 16th ult., after only a few days' illness, of Mrs. Coates, wife of Mr. James Coates, Ph. D., F.A.S., of Glenbeg House, Ardbeg, Rothesay, whose name is well known to many of our readers as the author of "Photographing the Invisible," "Seeing the Invisible," and other valuable works on Spiritualism and kindred subjects. Mrs. Coates, who had just reached her sixty-sixth year, was a very remarkable private medium, and during the last thirty years she and her husband held sittings twice a week. At their invitation many gifted psychics, including Mrs. Wriedt, of Detroit, U.S.A., the noted medium for the direct voice, have stayed at Glenbeg House and given séances to large circles of friends and inquirers called together by their host and hostess. Long accounts of some of these sittings, contributed both by Mr. Coates and some of the other sitters, have appeared in past volumes of LIGHT, and on these occasions Mrs. Coates' own mediumship was often of great assistance. Owing to the ideal conditions provided, the evidence was at all times of the very best, and brought to a host of earnest inquirers the conviction that their departed friends and relatives were still alive and still interested in their welfare. Great sympathy will be felt with Mr. Coates and his son and daughter, as also with the many attached friends of the deceased lady, in their bereavement. The funeral took place on the 19th at the New Church Cemetery, Rothesay.

*The Talk of the Hour, or the Explanation of the Human Rays," by MRS. NORTHEK WILSON (Flora Hayter). (London: A. Jarrold & Sons, 10 and 11, Warwick-lane.)

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. Horace Leaf. August 11th, Mrs. E. A. Cannock.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. Percy E. Beard; 6.30, Mr. G. R. Symons. Wednesday, August 7th, 7.30 p.m., Mrs. E. A. Cannock.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services.

Lewisham.—*The Priory, High-street.*—7, Mrs. M. Davies.

Woolwich & Plumstead.—*Perseverance Hall, Villas-rd., Plumstead.*—3, Lyceum; 7, Mr. G. Prior, address.—J. M. P.

Camberwell.—*Masonic Hall.*—11, church service; 6.30, Mrs. Mary Gordon, address and clairvoyance.

Kingston-on-Thames, Bishop's Hall.—6.30, address and clairvoyance by Mrs. Jamrach.—M. W.

Reading.—*Spiritual Mission, 16, Blagrove-street.*—11.30 and 6.45, addresses by Mr. Ernest Hunt.—T. W. L.

Brighton.—*Windsor Hall, Windsor-street.*—11.15 and 7, Mr. A. Punter, addresses and descriptions; 3.15, Lyceum. Wednesday, at 8, public meeting, conducted by Mrs. Curry.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Mr. T. Olman Todd. 8th, 8.15, psychometry.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—11.15, Mr. T. O. Todd, "I will not leave you comfortless"; 3, Lyceum; 7, Mr. Pulham address, Mrs. Pulham clairvoyance. Wednesday, Mrs. Annie Boddington.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30 and 7 p.m., Mrs. Neville, addresses and clairvoyance; also Monday, 7.45, auric readings. Tuesday, healing circle. Thursday, questions and clairvoyance. Lyceum every Sunday at 3.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M., Mr. Horace Leaf.
August 11th, Mrs. E. A. Cannock.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,

13, Pembroke Place, Bayswater, W.

SUNDAY, AUGUST 4TH.

At 11 a.m. ... MR. P. E. BEARD.
At 6.30 p.m. ... MR. G. R. SYMONS.

WEDNESDAY, AUGUST 7TH AT 7.30 P.M.,

MRS. E. A. CANNOCK.

THE CHURCH OF HIGHER MYSTICISM,

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